A U M

In Swarga-lôk—in the abodes of Heaven,
There is not any dread; nor, any more,
Terror of thee! Thou are not there; nor tears,
Nor thirst, nor hunger, nor the aches of life!
But, fled past farthest reach of grief, the souls
Sleep safely in that place. If that place be,
Thou knowest, Yama! how the sacrifice
Is kindled which may gain it: make me know.

—*Arnold's Secret of Death.*
(Katha Upanishad) valli I.

THEOSOPHY

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THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul. —Bhagavad-Gita, Chapter XIII.

YOU speak of peace and tranquillity; note that it comes in cycles—as well as its opposite. There is no stationary condition in this world of constant change, through the innumerable causes constantly set in motion by the different agencies in evolutionary operation. Yes, there is undoubtedly something doing. The above statement, if true, would suggest it, even if you did not know it yourself. Of course changes do not invariably mean trouble. Knowledge bridges over many things that would otherwise mean nothing but trouble.

About your little dream of me: I think of you a great deal, and that of itself would bring the real selves together where there is such an evident tie as in this case. One might make such an excursion and not be conscious of it—or rather not have a brain recollection of it—as the brain was not there. It might be none the less real, as you can readily understand. Such things must naturally occur, for we are greater than our bodies can at this time, express—and I mean by "we," every soul. We all have powers and knowledge that the brain does not function in. Our work is to co-ordinate, so that the higher knowledge may be made manifest

*From the letters of Robert Crosbie. Here published for the first time.

in the flesh. I am glad that you had the experience especially as the results were good.

In regard to R. *et al.*: it is safe to say that if a man is satisfied with what he is getting out of life, and if there is nothing that he wants,—then there is nothing else desirable; to him anything outside of that which gratifies is adscititious, not worthy of consideration. In such case there is nothing that can be done. Having dropped some seed the character of the soil may be determined. The duty of the sower is to sow; the seed will test the soil.

So "There was war in heaven for the space of two hours." I can understand it. Fortunately it is not a case for argumentation. The remark by ——— in regard to Mr. Judge was utterly beyond his knowledge and probably a parrot-like repeating of what he had heard, as is the case of those who take the teachings from A. B. or other than the true teachers. Sometime you may say to ——— for me, that I was very, very frequently with Mr. Judge for ten years, entertained him and was entertained by him, and that I know that the statement was an ignorant and malicious libel for which, however, I do not blame him. Only, a Theosophist ought to know better than to make statements on hear-say. Ask him if he ever heard of never listening to an evil thing said of another without protest, and abstaining from condemning others. He might say "tu quoque" which you would naturally acknowledge, and then questions on the part of both would be considered on their merits, as becomes Theosophists. Mr. Judge was wise enough to know that attention placed in the direction of food, form or ceremonies, was almost certain to end in ritualism and the loss of the real issue, as it has, in too many cases.

The argumentative attitude is of little value in Theosophy. It amounts to *each endeavoring to uphold his own position.* With this attitude, any kind of a statement calculated to undermine the opponent's position is generally considered proper, and is used regardless of the truth involved.

A good thing in regard to control of speech, is from the "Laws of Manu." In Occultism speech is regarded as an act, and the most difficult of all acts to control. To control speech there is required regular and persistent efforts. The form of rule for speech is given as:

Let him say what is *true.*
Let him say what is *useful.*
Let him say what is *pleasant.*
Let him utter *no disagreeable truth.*
Let him utter *no agreeable falsehood.*

In the same line is Judge's admonition: "Let us use with care those *living* messengers called words."

These are good things to bear in mind at all times without making so much of them as to neglect other things quite as important.

Yours of the 11th came to hand today. If aspiration is for all and not for self alone it reaches up to the Universal finally; if for self, some degree of illumination results finally, but only in degree. The stream of effort cannot rise above its source.

As to the "we," there is but one "we," or perceiver, who perceives on any plane through the sheaths evolved by him on each plane; his perceptions on any plane will depend on the *quality* of the sheath or vehicle. Atma (spirit) or *consciousness alone,* is what remains after the subtraction of the sheaths. It is the ONLY witness—a synthesizing unity. *On this plane*—and this means during waking consciousness or its dream effects—the perceiver only knows *what it knows on this plane* (generally speaking), and through the ignorance of the Real, involves itself in the cause and effect of physical nature, identifying itself with body and sensations, and looking at other human beings in the same light. This is a wrong attitude of mind. The "we" at this end, is the identification of the perceiver with this plane's perceptions; a misconception of the perceiver; a dream—a play—in which the perceiver is so involved as to have lost sight and memory of his real life.

The mind is both "carrier" and "translator" of both lower and higher self; the attitude determines the quality and kind of action; for one will act according to the attitude of mind firmly held. The great and incalculable value of acting for and as the Supreme, is that there is nothing higher in the way of attitude, and this endeavor *must* by its very nature bring about the best results.

That which moves the "mind" this way or that, is usually desire for the attractions of matter and self-interest in them; these then move and control the mind through the brain. "We," the Perceiver, does not perceive anything but the "ideas" which the senses and organs present. *He is not wholly awake on this plane;* sometimes he gets partly wakened, but drops off to sleep again, lulled by the sounds and memories of his dream; sometimes "bad dreams" awake him; sometimes he is awakened by the voices of those who are awake.

The "Real" and the "unreal," the "fleeting" and the "everlasting," these terms will be more fully understood if looked at from the point of view of the Perceiver. This is the attitude of mind we should hold.

The appearances you speak of will wear off in time and you will get beyond that place where these things appear, if attention is not paid to them. "He who would hear the voice of Nada, the 'Soundless Sound' and comprehend it, he has to learn the nature of Dharana,"—perfect concentration upon one interior object—by having become indifferent to other objects of perception. These appearances are objects of perception.

This is not a full reply, but I am too hurried to write more. Love to you and all the blessings. As ever.

THE THEOSOPHICAL MOVEMENT*

CHAPTER XIII

HAVING failed, alike in his attempts to ingratiate himself with the American Theosophists, to deceive H. P. B. in regard to his own treacherous course, or to disturb her complete confidence and trust in Mr. Judge, and his material being all prepared and ready for the execution of his thinly veiled threats, Professor Coues made the first assault in his campaign to ruin if he could not rule.

On May 11, 1889, appeared the first Coues-Collins letters in the "Religio-Philosophical Journal"; followed up in the issue of the same journal for June 1, with two more letters from the same source. Succeeding issues followed with additional guns from the editor, Colonel Bundy, from W. Emmette Coleman and others, in addition to Prof. Coues. Other Spiritualist and sectarian publications and the secular press followed suit. A manifestly inspired attack on everything Theosophical, including of course H. P. B. and Mr. Judge, raged in many quarters. In England the ground had been equally well prepared, and in "Light" of the issues for May, June, and succeeding months the same charges first published in America were repeated, with the usual additions and variations. There, as in the United States, many other publications entered the fray, and there was a revival of the familiar tactics employed five years previously during the Coulomb and S. P. R. attack. The "Religio-Philosophical Journal" did not open its columns to counter evidence, but "Light," with a display of fairness as commendable as it was unique, gave space as freely to defenders as to assailants. During the summer and autumn another portion of the strategy emanating from the hidden sources behind every attempt to belittle, to retard and to upset the work of the Theosophical Movement, was employed in a manner worthy of the best traditions of the followers of Ignatius Loyola. This jesuitical device was ably carried out through Michael Angelo Lane. Mr. Lane was a newspaper reporter of St. Louis. Becoming interested in Theosophy as early as 1885, he joined the Society and corresponded with the headquarters at Adyar. Later on he became acquainted with Mr. Judge and volunteered his services in New York. After the formation of the "Esoteric Section," Mr. Lane made his application for admission thereto as a probationer. He professed the utmost devotion to the Cause and wrote H. P. B. his desire to go to London to be near her and to aid in the work there. He took the Pledge of the Esoteric Section, went to London, and was at the London headquarters for several weeks. He mysteriously disappeared on several occasions and very shortly returned to the

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

United States. Thereafter he went from Lodge to Lodge, ostensibly as a Theosophist and member of the Esoteric Section and spread stories among the members to the discredit of H. P. B., of the Section and of the Society. Mr. Lane was promptly exposed as soon as circumstantial statements of his activities were forwarded to London, whereupon he ranged himself openly with Professor Coues and other enemies of H. P. B., and her work. Prof. Coues also had early applied to H. P. B., for the pledge and preliminary papers of the Esoteric Section, and these had been transmitted to him in confidence, the same as to all other applicants. He violated the confidence reposed in him, for these papers and the pledge were printed in the "Religio-Philosophical Journal" during the course of the warfare, and their contents discussed with, and a portion of them given by Prof. Coues directly to the New York *Sun* in an interview. We may now take up the items of the Coues-Collins charges *seriatim*.

In his first letter to the "Religio-Philosophical Journal" Prof Coues stated specifically that "about four years ago," *i. e.*, in 1885, being interested in "Light on the Path," he "wrote Mrs. Collins a letter, praising it and asking her about its real source." This was because "Light on the Path," said Prof. Coues, "was supposed to have been dictated to Mrs. Collins by 'Koot Hoomi,' or some other Hindu adept who held the Theosophical Society in the hollow of his masterly hand." To this letter of his Miss Collins "promptly replied, in her own handwriting, to the effect that 'Light on the Path' was inspired or dictated from the source above indicated." Dr. Coues goes on to say that *since that time "nothing passed between Mrs. Collins and myself until yesterday* [May 2, 1889], when I *unexpectedly* received the following letter." Miss Collins' letter is dated April 18, 1889, and runs:

"Dear Sir: I feel I have a duty to write you on a difficult and (to me) painful subject, and that I must not delay it any longer.

"You will remember writing to ask me who was the inspirer of 'Light on the Path.' If you had not yourself been acquainted with Madame Blavatsky I should despair of making you even understand my conduct. Of course I ought to have answered the letter without showing it to any one else; but at that time I was both studying Madame Blavatsky and studying under her. I knew nothing then of the mysteries of the Theosophical Society, and I was puzzled why you should write me in such a way. I took the letter to her; the result was that I wrote the answer at her dictation. I did not do this by her orders; I have never been under her orders. But I have done one or two things because she begged and implored me to; and this I did for that reason. So far as I can remember I wrote you that I had received 'Light on the Path' from one of the Masters who guide Madame Blavatsky. I wish

to ease my conscience now by saying that I wrote this letter from no knowledge of my own, and merely to please her; and that I now see that I was very wrong in doing so. I ought further to state that 'Light on the Path' was not to my knowledge inspired by any one; but that I saw it written on the walls of a place I visit spiritually, (which is described in the 'Blossom and the Fruit')—there I read it and I wrote it down. I have myself never received proof of the existence of any Master; though I believe (as always) that the mahatmic force must exist.

"Yours faithfully,

"MABEL COLLINS."

Prof. Coues says of Mabel Collins' letter to him as above: "I was not surprised at the new light it threw on the pathway of the Theosophical Society, for late developments respecting that singular result of Madame Blavatsky's now famous hoax left me nothing to wonder at."

Next, in the "Religio-Philosophical Journal" of June 1, Prof. Coues appears with another letter in which he says that in his first communication he did not give the original letter from Miss Collins because "I could not conveniently lay my hands on it." He says he now gives it "word for word. It is in Mrs. Cooke's handwriting, undated and unsigned." This *undated* and *unsigned* note is as follows:

"The writer of 'The Gates of Gold' is Mabel Collins, who had it as well as 'Light on the Path' and the 'Idyll of the White Lotus' dictated to her by one of the adepts of the group which through Madame Blavatsky first communicated with the Western world. The name of this inspirer cannot be given, as the personal names of the Masters have already been sufficiently desecrated."

Professor Coues adds: "This is exactly, word for word, what Mrs. Cooke now says she wrongly wrote to me because Madame Blavatsky 'begged and implored' her to do so, and which she also wrote at her dictation. It certainly has the genuine Blavatskian ring about it."

In a subsequent communication to the "Religio-Philosophical Journal" Dr. Coues has the hardihood to subscribe himself "F. T. S." (Fellow of the Theosophical Society), but the contents of the letter identify him as its author. Addressing himself to the Editor, Dr. Coues says:

"If your mail resembles mine in quantity and quality of theosophical correspondence since 'Mabel Collins' disavowal of inspiration from Madame Blavatsky's Hindu 'controls,' it must be curious reading. . . . At this revelation through the *Journal* some people are pleased; others sorry; others angry; some applaud; some condemn; many are curious, and most of them want to argue about it. My mail has a sort of shivery, gooseflesh quality, as if a panic in mahatmic stock were imminent and there is a tendency of the hair of the faithful to stand on end. . . .

"First, a good many persons are surprised that I seem to have only now found out that 'Light on the Path' was not dictated by our friend Koot Hoomi or any other Eastern adept. Such have always known all about its source and my discovery is discounted as a theosophical chestnut. Let me say to all such that I do not always tell all I know, and that I might have continued silent on the authorship of 'Light on the Path,' had I not had reasons for publishing Mrs. Cooke's letter just then and there—reasons I reserve for the present."

Examining Professor Coues "evidence" as supplied by himself the reader will note that he says he first wrote Miss Collins in 1885 (the year in which "Light on the Path" was first published), asking her about its "real source," and that he was moved to do this both because of the inscription that it was "written down" by her, and because "it was supposed to have been dictated to Mrs. Collins by 'Koot Hoomi' or some other adept who held the Theosophical Society in the hollow of his masterly hand." He says her reply confirmed the supposition.

At the time he wrote Miss Collins he was already himself a member of the Society and of the "American Board of Control," was well acquainted with H. P. B., and Mr. Judge, and in communication with them then and thereafter, up to and including April, 1889, professing the warmest admiration and friendship for both, and the utmost devotion to the Cause they served. It does not appear that at any time during those four years he ever wrote either H. P. B. or Mr. Judge for confirmation of Mabel Collins' affirmation that "Light on the Path" was inspired or dictated by one of the Theosophical adepts. Yet, either on the assumption that he wanted to verify the source as claimed by Miss Collins or that he all along believed H. P. B. to be the inventor of a "hoax," as his first communication affirms and his last intimates, it is clear that he rested upon this one sided "evidence" of the real origin of "Light on the Path," and made no effort to verify Mabel Collins' statement. This is the more peculiar, as it is plainly evident he neither knew Miss Collins personally, kept up his intercourse with her, nor had at the time he received her letter of April 18, 1889, any but the scantiest knowledge about her. For he says that in the intervening four years "nothing passed between Mrs. Collins and myself until yesterday" (May 2, 1889); and in his first letter he four times calls her "*Mrs.* Collins," whereas her married name was Cook; while in his later communications he repeatedly speaks of her as Mrs. Cook*e*.

Notable as was his omission, in the circumstances, to verify in any way Mabel Collins' first statement as to the authorship of "Light on the Path," his course of procedure, when her second letter came, is still more significant. For in that letter she plainly said to him that her own first statement was false, that in fact "Light on the Path" was not to her knowledge inspired by any

one; that she had never received proof of the existence of any Master; that she knew nothing at the time of the "mysteries of the Theosophical Society."

Quite apart from anything else, these two contradictory statements must have shown Professor Coues that Mabel Collins' testimony on anything was untrustworthy and valueless without corroboration. Here, from every angle, was something that required and demanded clearing up in mere justice to himself as an honest enquirer interested in getting at the facts. But much more than his own interests were concerned in doing his utmost to ascertain the truth: his fellow Theosophists by thousands were as much concerned as himself, if Mabel Collins' second "explanation" should prove to be true, as much concerned as himself should it prove to be false; finally, remained H. P. Blavatsky, his friend, revered by many, hated by many, accused of an abominable offense by a woman who had already once given him false testimony, and who, he must have known, if he knew anything at all of what was going on in the Theosophical world, had been dismissed from "Lucifer" and from all association with H. P. B. Certainly every motive of prudence, of fairness, of common decency, even, would require him to take steps to ascertain the truth or the falsity of Mabel Collins' "explanation" and accusation before taking any further steps. What steps did he take? Immediately on receipt of Mabel Collins' letter of April 18, he says, "I cabled Mrs. Collins for permission to use her letter at my discretion." "Mrs." Collins obediently replied, "use my letter as you please." And the same day Prof. Coues encloses her letter and one of his own to the "Religio-Philosophical Journal"—an ardent spiritualist publication, vehicle of W. Emmette Coleman's prolonged and malicious attacks on H. P. B. Thus, knowing the facts, what credence can be attached to the character or veracity of Elliott Coues' testimony where his motives are so absolutely impeached?

But there is more. In his second communication to the *R.-P-Journal* Prof. Coues gives, he says, "word for word" the *first* letter sent him by Mabel Collins. "It is in Mrs. Cooke's handwriting" and in it she says, in reply to his original enquiry, "The writer of *'The Gates of Gold'* is Mabel Collins who had *it* as well as 'Light on the Path' and the 'Idyll of the White Lotus' dictated to her by one of the adepts." In his first communication (dated May 3, 1889) Prof. Coues had already stated that his original enquiry and her reply had occured "about four years ago"—that is, sometime in 1885—*"since which time nothing passed between Mrs. Collins and myself."* Now the actual and indisputable fact is that "The Gates of Gold" was not published until 1887—two years after the alleged correspondence had taken place! Thus the "evidence" produced by Prof. Coues against the honor of H. P. Blavatsky not only falls of its own weight so far as she is concerned, but convicts Professor Coues out of his own mouth of shameless duplicity and

an equally shameless mendacity. And equally his motives and the facts point with deadly clearness to a deliberate conspiracy planned and carried out by him with Mabel Collins to assassinate the name and fame of H. P. B.

Turning now to Mabel Collins' share in the attempted stroke, the reader will note upon examining her two letters that she confesses her own falsehood. In her first letter she says her books were "dictated" by one of the adepts; in her second letter she says her falsehood was "dictated" by H. P. B. Like Madame Coulomb she confesses that she "did much evil," and, like Madame Coulomb offers the plea in avoidance, "but Madame Blavatsky did tempt me." From her own statements it appears that Mabel Collins was equally open to "dictation." In the one case, if her statement is accepted, it was the adept who "dictated" what she should write; or, if her second statement is accepted, it was H. P. B. who "dictated" what she should write. How competent Mabel Collins was to speak of "adepts" is shown by her statements: (a) "I have myself never received proof of the existence of any Master;" (b) "I knew nothing then of the mysteries of the Theosophical Society." How complaisant she was under temptation is set forth in the statement that she did not write her falsehood by Madame Blavatsky's "orders; *I have never been under her orders*"—but "because she begged and implored me to." And although she was not under Madame Blavatsky's "orders," Miss Collins says, "*at that time*—1885—I was both studying Madame Blavatsky and studying under her."

Let us contrast these statements with known and *undisputed* facts.

H. P. B. was in London from the end of July, 1884, till November 11 of the same year, less the interval when she was in Germany with the Gebhards. She was in India till April of the following year, during which time she was in the midst of the storm of the Coulomb case and most of the time lying between life and death. From April, 1885, on, she was in Naples, in Germany, in Belgium, returning to England in May, 1887. During this entire period of absence she neither saw nor had any communications with Mabel Collins. While H. P. B. was in England during the fall of 1884 she never even saw Mabel Collins more than two or three times and *at no time did she see her except in the presence of others.* The "Idyll of the White Lotus" was written by Mabel Collins *before she ever met H. P. B.* That work was shown by her in manuscript to Mr. Ewen and Mr. Finch, both well-known and reputable men, to both of whom she stated that the work had been "inspired" by "some one" whose appearance she described. Mr. Ewen showed the manuscript to Colonel Olcott, with whom Mabel Collins talked and made the same claim of "inspiration." She told Colonel Olcott that the work had been written by her either in "trance" or "under dictation," and described to him the appearance of the "inspirer." All this was *before H. P. B. ever set eyes on Mabel Collins.* Further-

more the first edition of the "Idyll," published when H. P. B. was thousands of miles away, and without any intervening communication with Mabel Collins, bore this inscription: "To the *True Author,* the *Inspirer* of this work; IT IS DEDICATED."

Next, with regard to "Light on the Path:" The *undisputed* facts are that Mabel Collins did not begin that work until November, 1884, just prior to the departure of H. P. B. for India. On Nov. 8 of that year Miss Collins showed H. P. B. a page or two of manuscript of what afterwards became "Light on the Path." H. P. B. was in India when that work was completed and published, yet the inscription and Mabel Collins' various statements at the time and on down to the present date, claim that work, not as her own composition, but "written down" by her. Her last claim in that respect was as recently made as the year 1919. H. P. B. never even *saw* the text of "Light on the Path" until the summer of 1886, when a copy of it was given to her in Germany by Arthur Gebhard. Again, Mrs. C. A. Passingham, a reputable and well-known Englishwoman, wrote to "Light" while the Coues-Collins charges were pending, to the effect that early in 1885 Mabel Collins spent an afternoon and part of the evening at her house. This, Mrs. Passingham thinks, was in February. She continues:

"She expressed a wish to leave early, as she had an 'appointment' with 'Hilarion'. . . I may add that Mrs. Collins told me herself that the influence under which she wrote the book in question was that of a person whom she had long known, but had only lately identified as being that of an 'adept.'"

On the 12th of June Mabel Collins' sister, Ellen Hopkins, wrote a letter to "Light" which is published in that journal for June 15, 1889. The letter follows:

". . . Will you allow me to state that my sister, Mabel Collins, is too ill at the moment to be able to speak for herself, but I trust that she will be well enough in a few days to furnish you with a reply which will put a very different aspect on the whole affair?"

In its issue of June 29, "Light" published the following reply to a correspondent's enquiry:

"We have no intention of publishing anything further on the Coues-Collins case, unless a rejoinder is made by Mrs. Cook. That would command attention; no other letters or comments will be printed. Our single desire in noticing a matter that does not immediately concern us, was to act with strict impartiality and fairness to all persons concerned. That we have done, purveying news without expressing any opinion on its merits or demerits."

The "few days" spoken of by Ellen Hopkins went by and rolled into months with no statement from Mabel Collins. Meantime pamphlets had been gotten out by "F. T. S.," by Mr. Judge, and by H. P. B., and statements had been made by Archibald and Bertram

Keightley, both of whom had known H. P. B., since the summer of 1884, both of whom had been intimate indeed with Mabel Collins, and both of whom had resided continuously in the headquarters house with H. P. B., after her return to England in 1887. The documentary and other proofs, the establishment of dates, the production of letters of Coues to H. P. B., showed conclusively the utter falsity of the charges made by the Coues-Collins alliance.

Like all plotters, however subtle and audacious, Prof. Coues had over-reached himself. He had been thoroughly exposed. The charter of the "Gnostic" Branch was revoked and Coues himself expelled from the Society. Months later, while preparing a further attack, he endeavored to retrieve his earlier blunder by writing a letter to "Light" which is referred to in the leading editorial of that publication for November 2, 1889. From this it appears that he concocted an *ex post facto* "correction" by saying that he had been "mistaken" in fixing the date of his first letter to Mabel Collins as 1885, when it should have been 1887. As "proof" he told the editor of "Light" that on June 1st Mabel Collins had cabled him of his "mistake" and as further "proof" he sent *a* card of Mabel Collins, *undated*, and *without* the envelope—a card, whether the original or otherwise does not matter, but claimed to be the original,—which "Light" accepted as an "explanation" because "The Gates of Gold" was not published until 1887! The animus of this laggard "explanation" of Prof. Coues' *impasse* is, we think, entirely clear, and worthy of the same degree of credibility as his other facile statements. It is to be noted that although Mabel Collins was "too ill" to make a concrete statement to "Light" at the time—and before the publication of the pamphlets which proved by dates alone the impossibility of her statements or Coues' being true—she was not too ill to send a cablegram to her co-conspirator warning him of the discrepancy into which his too great facility and too zealous haste had led him. To return to Mabel Collins' books.

The third of the trio was "The Gates of Gold" which her unsigned note to Prof. Coues attributed to "one of the adepts" and which—her retraction, whether four years later or two does not matter—by implication at least is included in the falsehood which Madame Blavatsky "begged and implored" her to circulate. Let us see as to that.

"Through the Gates of Gold" was written in 1886. Madame Blavatsky was living at the time in Germany. The book was published in England and in America very early in 1887, while H. P. B. lay on a sick bed in Belgium. The first edition of the work contained this inscription:

"Once, as I sat alone writing, a mysterious Visitor entered my study unannounced, and stood beside me. I forgot to ask who he was, or why he entered so unceremoniously, for he began to tell me of the Gates of Gold. He spoke from knowledge, and from the fire of his speech I caught faith. I have written down his words; but

alas, I cannot hope that the fire shall burn as brightly in my writing as in his speech."

All these are *undisputed* facts. As in the case of the "Idyll" and "Light on the Path," this book was written and published when H. P. B., was not in England, when she was not in any communication with Mabel Collins, when she was physically in the gravest condition. Yet all three books bear inscriptions written by Mabel Collins which can only be interpreted as a disclaimer of her own authorship of them and a claim that they were "inspired"—no matter how or by whom. As in the Coulomb case, H. P. B. had everything to risk and nothing to gain by such chicanery as was attributed to her. No one of her enemies ever imagined it plausible for a moment to call her a fool, but a fool as well as a "fraud" she must have been to put herself at the mercy of Madame Coulomb, Mabel Collins, or any one else, for such paltry ends as such rascality, even if successful, would have achieved. For quite without risk or occasion for either the Coulombs' or the Collins' help, she had the recorded testimony of Olcott, of Judge, of Damodar, of Major General Morgan, of Mr. Sinnett, of A. O. Hume, of Countess Wachtmeister, of Hubbe-Schleiden, Dr. Hartmann, Miss Arundale, a hundred others of reputation and character, both as to "adept inspiration," and her own phenomenal powers. What had she to gain, what motive could inspire her, whether in 1885, while a storm was already raging about the Coulomb charges, or in 1887, when her own position with Theosophists needed no bolstering, when her status with the outside world was considered damned by the S. P. R. report—what had *she* to gain, one may ask, by fraudulently procuring what, if believed, would add neither to her own repute nor to that of her Masters, but would only enhance the importance and prestige of *Mabel Collins?*

It thus becomes clear with regard to all three books, first that Mabel Collins, before and since, claimed them to be "inspired;" secondly, that with regard to any and all of them H. P. B., was physically absent, physically not in communication, physically not in a position to "beg and implore" Mabel Collins to do or say anything in regard to them. If, then, she "influenced" Mabel Collins in any way, it was from a distance and by the use of "phenomenal" powers indeed. But if she actually possessed such *occult* powers—a thing neither Mabel Collins, Prof. Coues, Madame Coulomb, Mr. Hodgson, nor any of her other traducers was prepared to admit—and desired to misuse them, why in the name of the commonest of common-sense should she betray herself by using cheap physical frauds, when by employing her occult powers she could procure the wished for result without risk?

Mabel Collins also wrote: "At the time—whether 1885 or 1887 does not matter—I was both studying Madame Blavatsky and studying under her." As Miss Collins was not in communication with H. P. B. nor in her presence from their first meeting in the fall

of 1884 till just prior to the commencement of the publication of "Lucifer" in September, 1887, it is certain that during that interval this statement is as inaccurate as her other claims. Mabel Collins *was* closely associated with H. P. B., in the publication of "Lucifer" from September, 1887, until January, 1889. The contents of the magazine show that whatever Mabel Collins wrote was published over her own signature, the same as with H. P. B., and other contributors—and on her own responsibility. Part of her contribution was "The Blossom and the Fruit," a novel for which she made the same claim of an "inspirer" as with the three works already discussed. At no time and in no place has anyone produced a line written or signed by H. P. B., supporting Mabel Collins' claims to "studying under her." On the contrary, H. P. B., *refused to accept Mabel Collins* even as a probationer of the "Esoteric Section" until the latter "begged and implored" indeed. She was then "placed on probation" after warning, and within four days, in the words of H. P. B., "broke her vows, becoming guilty of the blackest treachery and disloyalty to her HIGHER SELF. And when I could no longer keep in the E. S. either herself or her friend, the two convulsed the whole Society with their calumnies and falsehoods." It may be noted in this connection that Mabel Collins brought suit in England against H. P. B. for libel. When the case came for trial in July, 1890, a certain letter written by Mabel Collins was shown by H. P. B.'s attorney to the counsel for Miss Collins, who thereupon asked the Court to take the case off the docket, which was done. It is illustrative of the unfailing clemency of H. P. B., that when her Society or herself as its sponsor and guardian was assailed, she confined herself rigidly to such defense as was compelled by the mission she had, and never in any case took the offensive or herself exposed the sins and failings of another. Her purpose was not to destroy, but to serve and save whom she could, and no provocation could induce her to punish any one.

Viewing the enormous difference between the three books named and the prior and subsequent writings of Mabel Collins, and the many stories told by Miss Collins and others as to the real source of "Light on the Path" and its companion volumes, and how they were received, the student may be interested in the only comment made directly by H. P. B., in those respects. In her letter to "Light" of June 8, 1889, she says, *inter alia,* "When I met her (Mabel Collins) she had just completed the *Idyll of the White Lotus,* which, as she stated to Colonel Olcott, had been dictated to her by some 'mysterious person.' Guided by her description, we both recognized an old friend of ours, a Greek, and no Mahatma. though an Adept; further developments proving we were right. This fact, acknowledged by Mrs. Cook in her dedication of the *Idyll,* sets aside the idea that the work was either inspired or dictated by Koot Hoomi or any other Mahatma." In the pamphlet issued by H. P. B. at the same time this statement is repeated, together with the following most interesting paragraph:

"Was the dedication *invented,* and a Master and 'Inspirer' suggested by Mme. (Blavatsky) before the latter had ever seen his *amanuensis* (Mabel Collins)? For that only she proclaims herself in her dedication, by speaking of the '*true* author,' who thus must be regarded *as some kind of Master,* at all events. Moreover, heaps of letters may be produced all written between 1872 and 1884, and signed Δ : the well-known seal of one who became an *adept* only in 1886. Did Mme. Blavatsky send to 'Miss Mabel Collins' this signature, when neither knew of the other's existence?"

The same pamphlet of H. P. B.'s contains also a letter, signed "A Student of *Light on the Path,*" re-printed from "Light" of June 8, 1889, in which the following suggestive ideas are put forth:

"Referring to Miss Collins' explanation, it is at once evident that another intelligence besides her own must also have visited the place, 'spiritually' or otherwise, where she saw *Light on the Path* written upon its walls, for *someone* must have placed the words there; moreover, that intelligence had command over good modern English as well as being the possessor of high practical wisdom.

"We judge, therefore, that Miss Collins was simply the favoured vehicle for the communication of those particular rules of the 'Hall of Learning' to the many mortals now needing and hungering for them, and while it is impossible that they could have been written up where she was permitted to observe them, otherwise than by an intelligent Being who had also visited that place, it does not at all follow that he should, or ought to, have made himself or his nature known to her. That would have been creating a basis for personal intimacy which was not necessary and perhaps not advisable.

"As regards the manner in which one mind may instruct or inform another, on which may be termed the occult plane, we know at present very little, but the phenomena of psychometry and thought-transference may some day, if scientifically studied, be the means of our understanding those things better."

To whatever conclusions the student may come on the mooted real authorship of "Light on the Path" and its related volumes, what has been adduced will, we believe, serve to make two points, general and particular, very clear. The general point is that expressed in the words of H. P. B. in the "Introductory" to the *Secret Doctrine: "It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority."* Had Theosophical students kept this admonition in mind, whether as regards H. P. B. herself, Mabel Collins, or all the host of those before and since, who have claimed, truly or falsely, to "speak with authority," whether "in the name of the Lord" or "in the name of the Master"—had they been content to study the "message" on the basis of its own inherent merit instead of under the glamour of belief in some "authority," real or imag-

inary, they would quickly have become able to *"test the 'spirits'"* to some purpose.

The particular point is that it is evident alike from Mabel Collins' own statement as to her "inspirer" and from the quality of the other writings emanating from her pen, that she had not then and has not now, the *remotest knowledge of her own,* either as to the actual author of her three gem products, as to the means by which their substance and form reached her, or as to their substance. She was, in no invidious sense, purely and simply the *medium* of their transmission. Her subsequent actions and her subsequent writings show that she herself knew no more, and derived no more benefit from the transmission, than the pen with which she wrote them. We shall have to recur to this matter when we come to consider the general subject of *occult* powers and phenomena. We may now return to Professor Elliott Coues and his subsequent activities in the effort to destroy the work of the Theosophical Movement.

(To be Continued)

DEUS EST DEMON INVERSUS

Everything in nature has two aspects. Two opposing forces are necessary to manifestation. "These two, Light and Darkness, —are the world's eternal ways." Why, then, we should have come to regard them as good and evil, seems strange indeed. In every plant lurk the opposite ingredients, which if extracted and separately applied in precise quantities, would kill or cure every patient to whom they were administered. Out of the same food the maleficent and the beneficent animal transmute the elements that go to make up the bodies befitting the nature of each. So also from the same experiences, one gains happiness and virtue while the other gains misery and vice. Thus we are forced to conclude that nothing is evil or good in itself, but the application of it produces the one or the other effect.

Theology is mainly responsible for personifying these antipodal forces in the universe and creating out of the one, God, out of the other, the Devil—the latter, in fact, being the main support of the churches, without whose existence neither pulpit nor priest would be needed. According to the teaching of the church the two antagonistic powers, Deus and Demon, have their abodes respectively in heaven and in hell. Hence it has come about that we believe good and evil to be as far apart as the zenith and the nadir. But this is a mathematical conception only and fails to obtain the moment we front the two forces in our own nature. The student of the science of living soon comes to learn that good and evil are separated by only a hair line—in fact, both exist in every point of space, so that at no moment or in no experience is he farther away from his God or his Devil than at any other, and all that makes him

near or far is his own thinking. The power that applied produces evil is the same power, inversely applied, that produces good—*one* power, *two* applications, just as there is one dynamo in a trolley car, although the electric current may be turned on so as to move the car forward or back. "He, O Arjuna, who by the similitude found in himself seeth but *one* essence in all things, *whether they be evil or good,* is considered to be the most excellent devotee.

The idea of the eternal co-existence of the two forces in nature and in ourselves has been expressed in many forms. In the allegory of "The Serpent's Blood," the foul reptile was found in the very sanctuary of the glittering diamond. The familiar myths about the golden apples of the Hesperides and the golden fleece, both of which were guarded by terrible dragons, point to the same idea. "Evil lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire," says Light on the Path. Therefore, we must not be surprised to discover that in the disciple's virtues and in his greatest strength lie the gravest possibilities of defects. The Dark Powers know this well and set traps for the unwary student who is not looking for defeat in this quarter.

While we need to recognize our closeness to evil and guard against it, the need for a recognition of our proximity to good is equally necessary and involves only an inverted application, which perhaps we are less likely to make in times of discouragement and confusion. Mr. Judge once wrote to a pupil: "Which of the hells do you think you are in; the corresponding heaven is very near." This great Teacher who had the marvelous ability of turning evil into good, gives an unexpected and striking turn of thought in this bit of advice. It is very easy for all of us to find hell on earth, but few have the courage or will required to find heaven in the midst of our hells. Yet the "corresponding heaven" is very near—*if* we think so. Our way of thinking brings us close to it, or removes it to an immense distance. Invert the evil thought and the good must appear. *Deus est Demon inversus* H. P. B. wrote and said time and again.

If the corresponding heaven is near, or may be, the Masters must be near too. Students have supposed that They are far off. Some have thought they must go to remote India to find Them. Or, having divested themselves of this false notion, they have imagined Them at the end of a long mental excursion. Possibly They might be found at the close of an extended period of study or the end of a protracted period of meditation. Probably few have had such expectations fulfilled. Arjuna didn't find Krishna in the midst of seclusion, but in the thick of the fight, in the midst of his despondencies and his despicable weakness. This situation should lead us to think that if we would find the Master near we must go into the very midst of our defects. As we front the evil dragons in ourselves, with a determination to kill them out, we surely will find the Master in the same place, encouraging and helping us in the battle. *Deus est Demon inversus.*

"THE DWELLER ON THE THRESHOLD"*

WHAT may seem a very fanciful phrase to many — "the Dweller on the Threshold"—was used by Bulwer Lytton in his story of "Zanoni" to illustrate something which comes about in the life of every student who passes beyond the merely physical. The incident pictures an old Sage—not quite such an one as our Theosophical studies might lead us to imagine—who is Glyndon's, the hero's, teacher. Being about to start on a journey, he points to two vases which are left in the room and warns Glyndon not to open them, else certain consequences will be sure to follow. Glyndon, however, on finding himself alone gives way to his curiosity and opens the two vases. At first, he was filled with an intoxicating perfume that seemed to exhilarate and give him the feeling of greatest joyousness. After a while, this passed, and he began to see various forms, now vaguely and indistinctly, then more and more clearly, until each form seemed to take on a very threatening appearance, and all finally coalesced into one form which threatened him with injury and filled him with horror. This form was called the Dweller on the Threshold.

Now, let us understand each human being to be in the center of a circle, that circle containing a record of every experience through which we have passed and all knowledge heretofore gained, —a circle which defines our beginning and our progress. If we couple with this the idea that each life adds to the store of knowledge, and that each kind of knowledge, selfish or unselfish, is kept—or keeps—by itself, we can see that within the circle there are, so to speak, zones, each one of these zones containing a particular kind of consciousness and composed of a particular kind of substance. These zones are at least seven in number. If, then, we are in the middle of all these zones, each one that surrounds us keeps us from the highest, the most perfect, the most spiritual zone of our nature; and, if we are to pass forward, even one step beyond the mere physical, we must go through that zone which is just beyond the physical, and in which the more evil, selfish elements of our nature and experience exist. We have to break into and pass through that zone in order to get to the higher zones of our being, but the only way we can break through it is by arousing it to action, by *meeting it and transforming it.* No being whatever, however good his ordinary expression of nature may be, but must pass through that zone. A good man, going on a journey, has to take the path in the direction of his goal, no matter what the condition of that path. It may be muddy, but he must go through it.

So, with the student, as soon as he forms a great desire to go forward, and to understand himself—his powerful motive being to obtain all power, all possessions, that he may be the better able to

*From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

help his fellow-men. At first, as he pushes on, he is very joyful in having found a solution to all the problems of life. Everything seems fair and pleasant, now; difficulties are not in his way; physical disabilities are patiently borne; he sees that all is not so bad as he would have thought. Then, he pushes a little farther forward, and he finds other things; he finds certain forces surrounding him, generated by himself, and beginning to awaken. For there are with every one of us dormant senses and dormant experiences which the present conditions of life and prevailing ideas of the time do not give the chance to operate. The moment our thoughts and mind are turned in a higher direction, however, the prevailing ideas begin to lose their force, and, with all our attention centered in another direction, the dormant senses and powers, as well as experiences, begin to make themselves felt. These influences, so strange to us, are sometimes discouraging; we do not know to what to refer them; but as we push on and on, they begin to take shape. For every experience has a form, else it could not remain as such, and we arouse its forces into action and give them life by directing our attention to them. The shape, into which the various forms seen by the earnest student finally coalesce, varies with the student, as it follows the line of his family and of his likes—particularly, that of his dislikes. It may take the same shape each time with one student, or with another it may change each time. The form symbolizes whatever there is in our past Karma which is unbalanced. It has to be met; and, not only that, but as our own past Karma has to do with the collective Karma of the races through which we have come—more particularly of the race in which we now are—we not only arouse the individual, segregated Dwellers of our own zone, but everything analogous to them in our race or people. We have to meet our own ghosts as well as the ghosts of our people, and in conquering the denizens of our own outward zones, we help to raise up the whole Karma of the race to which we belong.

Theosophy teaches that man is a spiritual being, not physical at all; that the body itself is but a physical *instrument* drawn from the earth by the power of the indwelling man; that the mind is merely ideas held in regard to life, but the Spirit of man, the Knower, the Experiencer, is alone the true individual. That individual became an individual before this earth, or this solar system, was, and he has, with the changing in matter, worked through the various condensations of substance down to the present plane. On each plane of substance he has acquired a consciousness and a set of senses and a body of that substance, all these acquired bodies, and all these planes of consciousness being continually with him, re-acting upon him in the body as he acts upon them. Each physical life comprises but a very small portion of all the vast reservoir of experiences of the past, which as we push forward we help to re-open very hurriedly.

There is an aphorism which says that Karma may be retarded by certain actions, and that it may also be hastened; that it is hastened by the power of a vow. So, when the individual pledges himself to go forward, to reach further and further into his true spiritual nature, he brings Karma to pass which would not come, perhaps, for many lives in the ordinary course; he awakens *all* the denizens about him—elemental forces, tendencies, germs—which are awaiting their fruition. By bringing them into operation, by bringing new powers into action, he meets his Karma more hastily; he sets loose a very real force. So, the "Dweller on the Threshold" is a very real thing, and something which we all must meet, whether we begin now or wait for a thousand incarnations. We cannot do other than pass that way—over the threshold of the accumulated evil of the past. For it is absolutely impossible for any man to escape his Karma. Each within his own sphere he dwells. Around him are all those effects produced by himself in past ages, as well as in the present, and until he breaks through that evil with which he has surrounded himself, he can never have that power which belongs to sages and to saviors; the strength and power of his motives must be tested thoroughly before he can emerge into the higher zones of his being.

Now, there came into the world in this very generation the great philosophy of Theosophy, brought and given by those who *knew* it. As soon as those to whom it was given began to study, to try to force themselves along the path trodden by all sages, the Dweller on the threshold of the time was awakened. Many, many have been the failures in the name of Theosophy. The great science has been mutilated in thousands of ways, so that the general public does not know that there is an exact record left by Those who brought it. That knowledge exists; the way to obtain the activity of the inner nature is right before us; the doors are never closed to anyone; but, no one other than ourselves, however powerful, can ever arouse the necessary action from within to take the step. Each one must see the necessity for the step; each step must be seen to *be* the step by the one who takes it. The divine spark within the human breast desires space in which to burn. It can not be cramped, or constrained. But we do constrain it by thinking we are our physical bodies, by thinking we can be saved by the efforts of others, by laying our sins on others, by believing knowledge can be conferred upon us by others. These ideas are our dwellers, for they stand in the way of our getting a true perception. Enmeshed in action and reaction, we are unable to turn our minds in the true direction. The mission of Theosophy was to arouse the real man from this sleep of ages,—a sleep in which he dreams, acting with the powers of his own nature and creating shape after shape; some dreams—nightmares, and none leading to the real goal. Not until the divine spark within us has struck fire from the light of other lights who have passed beyond our stages

will we take the true step out of what is for so many the vale of misery and death.

Our Dweller is about us all the time. Everything which conflicts with good is an operation of that dweller. Everything which prevents us from taking those steps which we can see would be the better ones for us to take is a dweller. We have about us on every hand influences from our fellow men which make it most difficult for us to take and keep that step which in our better moments seems the very best. Their thoughts and acts tend to re-inforce our Dweller. The greatest Dweller we have is doubt, suspicion, fear, lack of faith. These are outward exhibitions of the Dweller, and the first influences which we feel. These dwellers have to be conquered. We must have absolute faith; absolute faith in our power to learn, and an unbounded confidence in that which is being taught us. For, if we are told that there is a science of life, a knowledge of all the laws of life, is there any pursuit more worth while than finding out whether the statement is a truth or lie? Surely, there is none. In a few years this small physical life will be gone. What will we have learned from it; how shall we have profited by it? Shall we overcome enough of the Dweller now to enable us to take the step with greater force in the future, or shall we drift and accumulate those forces which forever stand in our way until we take the step? The whole of humanity will be driven to it some day, if only after aeons and aeons of suffering from wrong courses taken.

A wide and wonderful field is open to every human being. All that he would like to know he may know. All that exist before him as mysteries can be cleared up. All powers that reside in nature, in every one of its departments, can he his; but, ONLY, when he sees that he is a part of the great Whole; when he feels that never could he use a power of any kind for any personal selfish purpose, but would lay all his possessions at the feet of his fellow men, for *their* benefit; ONLY then, can the best and highest in him operate. Nothing selfish, nothing related to the mere body, or its preservation, or one's comfort, or the pursuits of one's own desires can ever open the doors; nothing but the determination to go forward, to become one of Nature's saviors, to work for the progress of all beings in the universe will open the doors. No creed will save us. No belief will save us; no mere being good from our own personal point of view; no reforming from this, that, or the other thing in order to be "saved." Nothing but a knowledge of our own natures and the determining to put that knowledge into active practical use for the benefit of others, not ourselves; ONLY that will kindle the flame that now burns so dimly while we are in the body.

The "Dweller on the Threshold" is with us. Shall we break away, break through that plane where he dwells? Can we be determined enough to go through all those trials that must be ours by our thought and action of the past, and all those which our fellow men have placed about us? Are we strong enough to take the step?

INTRO-VERSION OF MENTAL VISION*

SOME interesting experiments have recently been tried by Mr. F. W. H. Myers and his colleagues of the Psychic Research Society of London, which, if properly examined, are capable of yielding highly important results. The experiments referred to were on their publication widely commented upon by the newspaper Press. With the details of these we are not at present concerned: it will suffice for our purpose to state for the benefit of readers unacquainted with the experiments, that in a very large majority of cases, too numerous to be the result of mere chance, it was found that the thought-reading sensitive obtained but an inverted mental picture of the object given him to read. A piece of paper, containing the representation of an arrow, was held before a carefully blind-folded thought-reader and its position constantly changed, the thought-reader being requested to mentally see the arrow at each turn. In these circumstances it was found that when the arrow-head pointed to the right, it was read off as pointing to the left, and so on. This led some sapient journalists to imagine that there was a mirage in the inner as well as on the outer plane of optical sensation. But the real explanation of the phenomenon lies deeper.

It is well known that an object as seen by us and its image on the retina of the eye, are not exactly the same in position, but quite the reverse. How the image of an object on the retina is inverted in sensation, is a mystery which physical science is admittedly incapable of solving. Western metaphysics too, without regard to this point, hardly fares any better; there are as many theories as there are metaphysicians. Reid, Hamilton and others of that school but flounder in a bog of speculation. The only philosopher who has obtained a glimpse of the truth is the idealist Berkeley, who, to the extreme regret of all students of the true philosophy, could not get beyond theological Christianity, in spite of all his brilliant intuitions. A child, says Berkeley, does really see a thing inverted from our stand-point; to touch its head it stretches out its hands in the same direction of its body as we do of ours to reach our feet. Repeated failures in this direction give experience and lead to the correction of the notions born of one sense by those derived through another; the sensations of distance and solidity are produced in the same way.

The application of this knowledge to the above mentioned experiments of the Psychic Research Society will lead to very striking results. If the trained adept is a person who has developed all his interior faculties, and is on the psychic plane in the full possession of his senses, the individual, who accidentally, that is without occult training, gains the inner sight, is in the position of a helpless child —a sport of the freaks of one isolated inner sense. This will throw

*This article was first printed by H. P. Blavatsky in *The Theosophist* February, 1884.

a flood of light on the untrustworthy character of the ordinary untrained seer. Such was the case with the sensitives with whom Mr. Myers and his colleagues experimented. There are instances, however, when the correction of one sense by another takes place involuntarily and accurate results are brought out. When the sensitive reads the thoughts in a man's mind, this correction is not required, for the will of the thinker shoots the thoughts, as it were, straight into the mind of the sensitive. The introversion under notice will, moreover, be found to take place only in the instance of such images which cannot be affected by the ordinary sense-experience of the sensitive. To take the image of a dog for instance; when the sensitive perceives it as existing in the mind of a person or on a piece of paper, it may appear distorted to the inner perception of the sensitive, but his physical experience would always correct it. But this introversion is sure to take place when the direction faced by the dog is the subject of investigation. A difficulty may here suggest itself with regard to the names of persons or the words, thought of for the sensitive's reading. But allowance must in such cases be made for the operation of the thinker's will, which forces the thought into the sensitive's mind, and thereby renders the process of introversion unnecessary. It is abundantly clear from this that the best way of studying these phenomena is when only one set of will-power, that of the sensitive, is in play. This takes place always when the object the sensitive is to read, is independent of the will of any other person, as in the case of its being represented on paper or any other thing of the kind.

Applying the same law to dreams, we can find the rationale of the popular superstition that facts are generally inverted in dreams. To dream of something good is generally taken to be the precursor of something evil. In the exceptional cases in which dreams have been found to be prophetic, the dreamer was either affected by another's will or under the operation of some disturbing forces, which cannot be calculated except for each particular case.

In this connection another very important psychic phenomenon may be noticed. Instances are too numerous and too well-authenticated to be amenable to dispute, in which an occurrence at a distance, for instance the death of a person, has pictured itself to the mental vision of one interested in the occurrence. In such cases the double of the dying man appears even at a great distance and becomes visible usually to his friend only, but instances are not rare when the double is seen by a number of persons. The former case comes within the class of cases under consideration, as the concentrated thought of the dying man is clairvoyantly seen by the friend and the erect image is produced by the operation of the dying man's will-energy, while the latter is the appearance of the genuine *máyavirupa*, and therefore not governed by the law under discussion.

FROM THE BOOK OF IMAGES

ANELOKA the hotri, doing service among the villagers for many years, saw the miseries of mankind growing no less. His eyes dim from vigils by the dying, his body bending beneath the yoke of others' burdens, his mind questioned the providence of life. He returned to the temple and bowed with joined palms before the idols of the gods.

"Lord," he questioned, "what will become of these, thy children and mine, when I am spent? O Surya! O Indra! O Pitars! how can the Gods feast upon celestial foods and be gratified with heavenly enjoyments when all that lives must suffer?"

The temple images remained calm. The folded smile upon their tranquil faces changed not at all. Their folded hands, like lotus buds, remained unopened. Their stony eyes gazed level as before upon the vast vague distances.

Aneloka went to his cell and stretched his gaunt members upon the bench, chill as the silence of the gods.

"If the Gods will not hear my prayers, I will go to the assemblage of the Gods and demand audience," said Aneloka within himself, traversing the corridors of memory; "there must be a way."

The breathing night enveloped him. The lengthening darkness entered him. The corridors of memory wavered, widened, disappeared. Aneloka slept.

Janir, the King, sat at council with his ministers. Their postures bespoke reverence. Beneath their bowed heads their long beards seemed like the smoke of incense rising from unseen censers.

"The miseries of my people grow no less," said the King; "what have ye to say of the stewardship entrusted to your hands?"

"Great King," replied the ministers, "long have we served thee, and faithfully, as before we served the King, thy Father, according to the established order of the Kingdom. Inequalities are the order of nature, and the resultant miseries are from the will of the Gods."

"Had ye served the people more, ye had served me better, and mayhap the will of the Gods had been more equably disposed. Think on these things, for as the King is not separate from his people, it may be that as the established order of the Kingdom is changed the ministers of the King may become likewise the ministers of the Gods, and the inequalities of nature be assuaged." And he dismissed them.

Janir remained alone in the kingdom of his thoughts.

"The miseries of my thoughts grow no less," he questioned within himself; "am I then King only over my people, but the subject of my mind? Can I be truly happy with my mind filled with

discontented and rebellious thoughts? Can a King be happy when his people suffer? There must be a way."

He lay upon the divan piled with fine silks and softest furs, but they pricked him with daggers so that his members were bruised. A hundred and one were the channels of thought beckoning the King to traverses unknown. "Amongst so many there must be one which leads to the Gods and the abode of the Royal Sages of old," thought the King. "May that path be mine, in sleeping as in waking. My heart is sore afflicted to alleviate the distresses of my people."

One by one the channels of thought wavered, widened, disappeared, till only the channel of the heart remained open. By that road the King entered into sleep.

Nadirjana, grown rich upon the usance which all castes yield to the great merchant, discoursed with his wife upon the increments of life.

"The Gods have been bounteous to us. Our sons and daughters prosper. Wealth comes apace seeking me as custodian. Fair wert thou as a child when first I saw thee as wife. Age has but dowered thee with inner beauties becoming each day more visible to love. Yet doth my happiness weigh upon me like a great burden."

Nahlanka comforted him with questions adapted to draw forth his wisdom.

"What, Lord, lacketh to thee for thy well-filled age or present enjoyment? Thou hast all that men hold dear, gained by thy provident disposition; there be Kings and Brahmins, inheritors from birth, whose estates are not more favorable than thine, while the disinherited of fortune be many as the sands swept hither and thither by the winds of the desert. Or, if anything be lacking to thee, canst thou not, out of the abundance of thy wealth and the surety of thy provident disposition, garner whatever nature hath in store?"

Nadirjana replied considerately, but the burden of his thought made his tones weary.

"Aye, the disinherited of fortune. Is it only in sleep and in death that distinctions of rank and of caste cease? Who am I that I should be favored while others want? For the few too much; for the many too little. Satiety for the one, starvation for the others, while nature provides in overplus for all. Is there no administration of nature? I suffer that I cannot relieve the sufferings of all. There must be a way."

Nahlanka soothed him with caresses as a mother her child.

"Weary art thou, my beloved, with the cares of the day. Sleep while I watch that none come nigh to disturb thy repose, and in the morning thou shalt find a way."

So Nadirjana, sheltered by the administration of love, slept while other eyes kept watch over his breathing. His thoughts wavered, widened, disappeared till but one channel remained. By that road departed Nadirjana, he knew not where.

Naroni the outcaste, stripped of all that men hold dear, held converse with himself.

"Self-communion," reflected he, "is the last sacrament of the soul. Behold, I am as one dead while yet alive. Therefore is the whole earth my home, the sky my roof-tree, the moon my lamp, the invested night my jewellery of state, and all mankind my tenantry. Lacking all that men hold dear I have all that the Gods enjoy. Alive while dead I am as a God among men. Yet as a God would I do more for men than do the veritable Gods. Forbidden among men, I will dare adventure among the Gods if haply I may return with some gift for men. There must be a way of reconciliation between the Gods and men."

In this self-communion the boundaries between the earth and sky wavered, widened, disappeared, and Naroni, without moving, traveled the unknown path.

Of those who dwell beyond the boundaries of the circle Pass Not, one third guide the descent of souls from the invisible to the visible, one third guide the ascent of souls from the visible to the invisible, and one part keep ward and watch over the sleeping spheres. But the Blessed Ones have naught to do with the purgations of Matter. Thus it is that in the varsha of works called Bhumi, the earth, all those who lose their foot-hold on the soil of Deva-knowledge must purify themselves by sacrifices of their sins. Those who fail, fall, and return again to earth, the slaves of Mâra, until they learn that the immortal soul cannot be nourished with mortal possessions, and seek for the enduring in the midst of unenduring things. All the men of earth were once Gods in heaven; thirsting for mortal experiences, they knew not that the soul is distinct from any and all experiences; therefore they seek for life in the midst of death, thinking that to be soul which is not soul, thinking separateness is the nature of the soul, not perceiving the presence of the Good Law on earth as in heaven, among men as among the Gods, in dreaming and sleeping and death, as in waking, in birth and in life.

This is the song of life, sung without ceasing by those who dwell beyond the boundaries of the circle Pass Not; sung to those who descend from the invisible to the visible, sung to those who ascend from the visible to the invisible, sung to the sleeping spheres, sung to those in the three worlds of waking, dreaming, sleeping. On earth this song of life sounds as a cry; in dreams it sounds as a hundred and one voices beckoning to the channels of desire created by the waking man; in deep sleep it filleth all with the bliss of the communion of soul. On the return its sempiternal echoes once more take form according to the desires hidden in the hearts

of men. Only those who have gained all or lost all that men hold dear seek in the silence to regain the hearing of the song of life by doing service, by strong search, by questions, and by humility.

Aneloka the priest woke in his cell and lay still, trying to piece together the fragments of a wondrous dream, whose golden threads hung just beyond the fingers of memory. He opened his eyes and through the slit in the wall of the dark chamber saw the sifted gold of the new-risen sun.

"It was Surya that I saw," he murmured; "and in his singing light was the song of the everlasting, but the words of the song I cannot remember. Till the song returns I will go forth and serve all men without distinction of creed, declaring the presence of the Imperishable in the midst of all perishable things, that the souls of men may be fed. In this way alone may immortal service be rendered by mortal deeds and the miseries of mankind grow less."

Janir, the King, returned from sleep by the road through which he had entered into sleep. He lay without moving, reflecting upon a vision of the night.

"I cannot remember all the words which the Rishi spake," reflected the King; "but by his divine power my delusion is destroyed. I am collected once more; I am free from doubt, from despondency and grief, and will do his bidding. As a King I will serve all my people without distinction of caste, for a true king is the servant of all. If I am indefatiguable in action all men will presently follow my example and the inequities of nature will cease, all men becoming ministers of the Good Law, and each man performing Dharma according to the limitations of his own nature. The way has been found; I will tread it."

Nadirjana the merchant returned to waking from he knew not where. Without opening his eyes he asked in his thought, "Nahlanka, where art thou?"

Nahlanka, not knowing that he wakened, was still holding his hand, as a mother comforts her child.

"I have dreamed," spoke the merchant, "that we went, thou and I, upon a pilgrimage to sacred places where the Gods receive all without distinctions of rank or of caste or of creed or condition. And I thought that each man was called to show the contents of his scrip where naught was visible but his most cherished possession, if so be he might be found to have wherewithal to enter the sacred portals."

"I know that thou didst enter," murmured Nahlanka; "but though I held fast thy hand through the night, and slept not, yet I dreamed of the surety of thy provident disposition which hath made me know no lack all the years of our love and our life together."

"And I dreamed that each had some gold in his scrip, yellow as the new-risen sun. And I thought that the gold was love, and

the minting marks of value betokened the service rendered to others. So all entered, but when we came to depart, none might carry larger gifts from the Gods than would fill his script; only those could bring back to earth the language of the Gods whose scrip contained coinage of service to all, without distinction. So I do not remember the speech of the Gods, but at parting I dreamed thou wouldst remember the interpretation of my dream."

Nahlanka smiled in contentment. "Thou hast garnered what nature hath in store, and I think if we serve all men as we have served each other, thinking it love and not service, the language of the Gods will become understandable of us."

Naroni the outcaste woke without moving, so that the boundaries between the land of sleeping and the land of waking, between this world and the other world, existed not in his thoughts.

"And I saw," he reflected, "Surya, Indra, and all the Pitars, shining in one glory in which was the glory of the moon, and the glory of the stars, and the glory of the sun. And I saw that all those who are men in the land of waking become Gods in the land of deep sleep. And I saw that all those who are Gods in deep sleep remain Gods in the land of waking, if so be they are those who having gained or having lost all that men hold dear, still tread the path of the immortal in the midst of all perishable things, knowing that love is the path, and service the builder of the glory of the sun and of the stars and of the moon. And I saw the chief of Pitars come down as a merchant, and Indra become a king among men, and Surya become a hotri laboring for the salvation of all.

THE ONE REALITY

If an ant tried to explain to a brother the mental process of Newton, he would probably make a rather poor job of it; but an ant is millions of millions of times nearer to a man than is man to the One Reality. While we may dimly sense the Absolute, we cannot apprehend, much less comprehend it, and while we are forced to acknowledge it by the reason, any attempt to explain it involves us in hopeless self-contradictions. This is acknowledged in every philosophy, and is a hopeless difficulty, common to all, and lying in the very nature of things. As well said by Dean Mansel: "The Absolute cannot be conceived as conscious, neither can it be conceived as unconscious; it cannot be conceived as complex, neither can it be conceived as simple; it cannot be conceived by difference, neither can it be conceived by absence of difference; it cannot be identified with the universe, neither can it be distinguished from it." What is this but to say that the "Absolute" cannot be an object of thought at all, and that to attempt to reason about it is to become absurd?

—From *Lucifer*.

CAN THE MAHATMAS BE SELFISH?*

IN the various writings on occult subjects, it has been stated that *unselfishness* is a *sine qua non* for success in occultism. Or a more correct form of putting it, would be that the development of an unselfish feeling is in itself the primary training which brings with it "knowledge which is power" as a necessary accessory. It is not, therefore, "knowledge," as ordinarily understood, that the occultist works for, but it comes to him as a matter of course, in consequence of his having removed the veil which screens true knowledge from his view. The basis of knowledge exists everywhere, since the phenomenal world furnishes or rather abounds with facts, the causes of which have to be discovered. We can see only the *effects* in the *phenomenal* world, for each cause in that world is itself the *effect* of some other cause, and so on; and therefore, true knowledge consists in getting at the root of all phenomena, and thus arriving at a correct understanding of the *primal* cause, the "rootless root," which is not an effect in its turn. To perceive anything correctly, one can use only those senses or instruments which correspond to the nature of that object. Hence, to comprehend the noumenal, a noumenal sense is a pre-requisite; while the transient phenomena can be perceived by senses corresponding to the nature of those phenomena. Occult Philosophy teaches us that the seventh principle is the only eternal Reality, while the rest, belonging as they do to the "world of forms" which are non-permanent, are illusive in the sense that they are transient. To these is limited the phenomenal world which can be taken cognisance of by the senses corresponding to the nature of those six principles. It will thus be clear that it is only the *seventh* sense, which pertains to the *noumenal* world, that can comprehend the Abstract Reality underlying all phenomena. As this seventh principle is all-pervading, it exists potentially in all of us; and he, who would arrive at true knowledge, has to develop that sense in him, or rather he must remove those veils which obscure its manifestation. All sense of *personality* is limited only to these lower six principles, for the former relates only to the "world of forms." Consequently, *true* "knowledge" can be obtained only by tearing away all the curtains of *Maya* raised by a sense of *personality* before the *impersonal Atma*. It is only in that *personality* that is centred selfishness, or rather the latter creates the former and *vice versâ*, since they mutually act and react upon each other. For, selfishness is that feeling which seeks after the aggrandisement of one's own egotistic personality to the exclusion of others. If, therefore, selfishness limits one to narrow personalities, absolute knowledge is impossible so long as selfishness is not got rid of. So long, however, as we are in this world of phenomena, we cannot be *entirely* rid of a

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sense of personality, however exalted that feeling may be in the sense that no feeling of *personal* aggrandisement or ambition remains. We are, by our constitution and state of evolution, placed in the "World of Relativity," but as we find that *impersonality* and non-duality is the ultimate end of cosmic evolution, we have to endeavour to work along with Nature, and not place ourselves in opposition to its inherent impulse which must ultimately assert itself. To oppose it, must necessitate suffering, since a weaker force, in its egotism, tries to array itself against the *universal* law. All that the occultist does, is to *hasten* this process, by allowing his Will to act in unison with the Cosmic Will or the Demiurgic Mind, which can be done by successfully checking the vain attempt of *personality* to assert itself in opposition to the former. And since the MAHATMA is but an advanced occultist, who has so far controlled his lower "self" as to hold it more or less in complete subjection to the Cosmic impulse, it is in the nature of things impossible for him to act in any other but an unselfish manner. No sooner does he allow the "personal Self" to assert itself, than he ceases to be a MAHATMA. Those, therefore, who being still entangled in the web of the delusive sense of personality charge the MAHATMAS with "selfishness" in withholding "knowledge"—do not consider what they are talking about. The Law of Cosmic evolution is ever operating to achieve its purpose of ultimate unity and to carry the phenomenal into the *noumenal* plane, and the MAHATMAS, being *en rapport* with it, are assisting that purpose. They therefore know best what knowledge is best for mankind at a particular stage of its evolution, and none else is competent to judge of that matter, since they alone have got to the *basic knowledge* which can determine the right course and exercise proper discrimination. And for us who are yet struggling in the mire of the illusive senses to dictate what knowledge MAHATMAS shall impart to us and how they shall act, is like a street-boy presuming to teach science to Prof. Huxley or politics to Mr. Gladstone. For, it will be evident that, as soon as the least feeling of selfishness tries to assert itself, the vision of the spiritual sense, which is the only perception of the MAHATMA, becomes clouded and he loses the "power" which *abstract* "knowledge" alone can confer. Hence, the vigilant watch of the "Will" we have constantly to exercise to prevent our lower nature from coming up to the surface, which it does in our present undeveloped state; and thus extreme activity and not passivity is the essential condition with which the student has to commence. First his activity is directed to check the opposing influence of the "lower self"; and, when that is conquered, his untramelled Will centred in his higher (real) "self," continues to work most efficaciously and actively in unison with the cosmic ideation in the "Divine Mind."

ON THE LOOKOUT

WHENCE THE SUN'S HEAT—

The fact that scientists generally attribute the heat of the sun to the "contraction hypothesis"—that is, that our own sun and all the other suns of the universe are shrinking, and as their substance falls in upon itself heat is caused—does not seem to limit the thinking of at least one investigator of distinction. Prof. A. S. Eddington in an address before the British Association for the Advancement of Science, printed in *Science* (New York) a few months ago, suggests that since the current hypothesis does not fit the observable facts, "the corpse" might just as well be interred, pointing out the failure of the "contraction" theory when considering the case of the giant stars. These stars, states Prof. Eddington, are prodigal with their heat and radiate at least a thousand times as fast as the sun. "The supply of energy which suffices to maintain the sun for ten million years would be squandered by a giant star in less than one hundred thousand years." Yet observations of giant stars in different clusters, and in different stages of evolution, or development, corresponding to what was passing twenty thousand, fifty thousand, even two hundred thousand years ago, indicates no change. The contraction theory will therefore not suffice; and if not sufficient in the case of the stars, how can it be accepted logically when the sun is under consideration? Writes Prof. Eddington:

> "If the contraction theory were proposed to-day as a novel hypothesis I do not think it would stand the smallest chance of acceptance. From all sides—biology, geology, physics, astronomy—it would be objected that the suggested source of energy was hopelessly inadequate to provide the heat spent during the necessary time of evolution; and, so far as it is possible to interpret observational evidence confidently, the theory would be held to be definitely negative. Only the inertia of tradition keeps the contraction hypothesis alive—or rather, not alive, but an unburied corpse. But if we decide to inter the corpse, let us frankly recognize the position in which we are left. A star is drawing on some vast reservoir of energy by means unknown to us. This reservoir can scarcely be other than the sub-atomic energy which, it is known, exists abundantly in all matter; we sometimes dream that man will one day learn how to release it and use it for his service. The store is well-nigh inexhaustible, if only it could be tapped. There is sufficient in the sun to maintain its output of heat for fifteen billion years."

IS THE SUN HOT?

What a vista for thought and application the foregoing opens up for the student of Theosophy! And how swiftly modern science is traveling along the road that will lead it from negation to negation until at last the only way out is the routing indicated by H. P. Blavatsky in the *Secret Doctrine!* Atomic energy exists abundantly in all matter: in the ancient writings it is called *Fohat,* and the substance which serves as its *uphadi* is *akasa,* spirit-matter. The sun is the centre of life spiritual and life physical; it is the very heart of our universe, with the life currents passing through it, just as the life-blood passes through our own heart; it re-energizes our earth completely every eleven years, just as our own heart re-energizes our system in the very short time required for the blood in our bodies to pass through it. Man already uses "sub-atomic energy." It is the primal force of his very being. He steps it down, or transforms it, by his own acquired alchemy, to accomplish whatever task he performs, physical or metaphysical. The fact that man is not presently aware that he is doing this does not in any way vitiate its actuality—we do so many things that we do not seem aware of!

But why should anybody suppose that the sun itself is hot? No evidence has ever been adduced to substantiate the theory. Heat pre-supposes something to be heated and to radiate heat; and on the theory of a "hot sun" no substance that we know anything about but would have been completely reduced to a mere energy long ages ago at the tremendous degree of heat that must exist—that is, if the sun is hot. Fire of whatever sort must be fed; yet the sun has not changed an iota in thousands of years so far as we know, save for the sun-spots which appear now and then, and disappear—accounted for by the Theosophic teaching that the sun actually is the heart of the solar system. (See *Secret Doctrine*). Why not a cold radiancy, quite as possible as a hot one? Why cannot the origin of the heat associated with the sun be due to the results engendered when the re-charged and re-energized atoms contact the atmosphere of our earth? The sun is a dynamo. Is electricity "cold" or "hot"? But by obstructing its free passage and applying its flow, cannot electric energy be transformed into heat? The dynamo isn't hot; neither is the electricity; but application of the current provides heat and light. Yes, this is speculation of course, and a Teacher writes: "Don't speculate—promulgate." But this kind of speculation won't hurt us any, and it may serve to stretch our minds a bit and set us thinking. We know it is by correspondence and analogy that we must learn as students. Let us remember that the "suns" and the "giant stars" and all the planets—or centres that correspond to them—are in our own systems—these bodies of ours, and other sheaths of the Soul. "As above, so below," is the teaching; and *per contra* "as below, so above." "Man, know thyself."

FREEING ATOMIC ENERGY—

Prof. Eddington is not the only scientist who looks ahead to a time when we shall have learned how to free atomic energy and put it to man's material and mechanical service, though he does not at present seem at all sanguine that we will put it to proper use, remarking: "If, indeed, the subatomic energy in the stars is being freely used to maintain their great furnaces, it seems to bring a little nearer to fulfilment our dream of controlling this latent power for the well-being of the human race—or for its suicide." Sir Ernest Rutherford, the English physicist, has succeeded in splitting the nitrogen atom, hitherto believed to be elementary, and Prof. R. A. Millikan, of Chicago University, thinks this is a step toward the artificial disintegration of all the elements and possibly toward the liberation and control of some of the energy stored up in their atoms. Writes Prof. Millikan in *The Evening Post* (New York):

> "It will . . . be of enormous import to the future of mankind if we can find some new form of subatomic energy. Indeed, since in a few hundred years all of our available coal will be gone unless new sources of energy can be discovered or developed an industrial civilization of the type which we now have will no longer be possible."

Prof. Millikan does not as yet see any prospect of finding a way to extract by artificial means the energy from the atoms, but believes that Rutherford's experiments are a first and valuable step towards that accomplishment. But how many present-day observers of life as it is lived would wish for future humanities "an industrial civilization of the type we now have"? Could anything be suggested that would be more destructive of man's true progress as a spiritual being? Students wishing to check up the probable discovery or development of "subatomic force" in the present cycle will find some ideas to ponder upon in H. P. B's reference to John Worrell Keely in Volume I, *Secret Doctrine*. She says, "Etheric Force . . . is no hallucination. . . . Had Keely been permitted to succeed, he might have reduced a whole army to atoms in the space of a few seconds, as easily as he reduced a dead ox to that condition. . . . Nevertheless, whenever such individuals as the discoverer of Etheric Force are born, men with peculiar psychic and

mental capacities, they are generally and more frequently helped, than allowed to go unassisted, groping on their way; if left to their own resources, they very soon fall victims to martyrdom or become the prey of unscrupulous speculators. But they are helped only on the condition that they should not become, whether consciously or unconsciously, an additional peril to their age: *a danger to the poor,* now offered in daily holocaust by the less wealthy to the very wealthy . . . the results obtained from the fifth and sixth planes of the Etheric, or Astral, force, *will never be permitted to serve for purposes of commerce and traffic.* . . . The discovery in its completeness is by several thousand—or shall we say hundred thousands—years too premature. It will be in its appointed place and time only when the great roaring flood of starvation, misery, and underpaid labour ebbs backs again—as it will when the just demands of the many are at last happily attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings unheeded throughout the world, has died away. This may be hastened by the spread of learning, and by new openings for work and emigration, with better prospects than now exist, *and on some new continent that may appear.* Then only will Keely's Motor and Force, as originally contemplated by himself and his friends, be in demand, because it will then be more needed by the poor than by the wealthy."

SECTARIANISM IN MASONRY—

This is the title of a short article by S. H. Goodwin, 33° Hon., in *The New Age,* for November, in which attention is directed to "a noticeable tendency on the part of not a few of the Craft to inject sectarianism into Masonry." Says the writer:

> "Grand Lodge Proceedings unmistakably show that Orators, Committees and Grand Masters often insist upon explaining, qualifying and extending the religious requirements for membership, and that in doing this, naturally enough, they stamp such requirements with their own individual theological hall-mark.
>
> "Masonry demands of its initiates an avowal of a belief in a Supreme Being. It does not, cannot, rightly, we hold, insist upon any particular conception of Deity; it does not dogmatize, or present a list of attributes that must be given place among essentials, nor does it assume to thrust between the individual and his Maker a 'daysman' of any particular historical or theological type. Hence it comes about that the Christian, the Mohammedan, the Hebrew, the Parsee and the follower of Confucius may gather around the altar of Masonry. . . ."
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> "To the writer, sectarianism in Masonry appears as a growing menace to our institution—a malign and dangerous influence which should be given no quarter."

Theosophist-Masons will recognize the significance of the foregoing. If true, and the writer is in a position to know the facts—indeed, quotations embodied in the article, which we have not space to reprint in full, justify his statements—then Masons should take measures to purge their ranks of Jesuitry, for it is present and rearing its snake-head therein as sure as there is a sun in heaven. Mason-theologians may not recognize that they are being used as tools to forward sectarianism, thus causing dissensions, destroying unity, weakening the great brotherhood and perhaps in time destroying it, but events indicate that they are being so used. "The Black Doves of Death" work ever behind the scenes. Masonry stands for freedom, brotherhood, mutual helpfulness and has done a mighty work down the centuries. Let those within the ranks stand fast for Masonic *principles,* and hold fast to a strict rendering of the one central basic idea, *without* interpretations. Otherwise the living strength and beauty of a great and potent association may in time become nothing more than a name and a sham.